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WEEKLY REVIEW.

—THERE are 2,000 Japanese in San Francisco, and 100 of them have joined the Methodist Episcopal Church, (90 members, 10 probationers.)

—WE see notice of the suicide of Rakhmahai, 14 years of age, wife of Cassinath Moroba. In any other country the suicide of a girl of 14 would be an extraordinary thing. It is by no means rare in this country. It is the premature exchange of the privileges of a child for the duties of a wife, under the administration of a step-mother, that will probably account for such occurrences.

—WE have in Bombay an Anthropological Society. At the last meeting a paper on the Shradha and other Hindu rites was read by Mr. S. V. Sukhthankar. From the report given the public may learn how marvellously efficacious the performance of ceremonies is, in Hinduism, not merely for one's own salvation but also for the salvation of those who are dead and gone. As it is through Brahmins that these rites are performed, it is evident that just as in Romanism salvation is made to depend on the priest and is available even after death, so in Hinduism, the Brahmin may well be called *Bhu-deva*, or earth-god, as he has in his hands the destinies of his fellow-sinners. Here is an extract from the report of the Lecture, from which may be seen the importance of having a son, to secure one's salvation after one is dead and gone:—

The funeral rites consisted of cremation, and the *Shradhas*, i. e., offerings to deceased parents and Pitris, or ancestors, generally. During cremation certain religious rites were performed intended for the raising of the soul along with the smoke, to heaven, and for the attainment of the *Uttamluk* (the highest heaven). If the deceased died at an unlucky hour, seven dough balls were made and laid on the head, the two eyes, the lips, the breast, and the shoulders. The *Shradhas* were performed for the re-embodiment of the soul of the deceased in some other form after the cremation of the corpse, or for raising him from those regions of the atmosphere where he would have otherwise to roam for an indefinite period among demous or evil spirits, to a particular heaven, or region of bliss, in which he would eventually be deified.

The chief of these *Shradhas* was the *Sapindi Shradhas*, which was the uniting of the *pinda* of the deceased, with those of his father, grandfather, and great-grand-father, and for this purpose four balls (*pindas*) of rice were made, one large one representing the deceased, and three others representing the three dead ancestors. The large ball was cut into three parts, by a blade of *Darbha* grass, and each of these parts was pressed into the three balls (*pindas*) indicating thereby that the deceased had united with his ancestors. The *Shradhas* were performed for the deceased every month during the first year, and were thenceforth performed annually.

The Brahmins represent the ancestors at the *Shradhas*, and eat what is offered to these.

—It seems strange that it should have been for a member of the National Association, in the recent meeting of that body in Madras, to declare that "a very considerable amount of nonsense is written in the Vernacular papers and that the jail was the proper place for many of the editors of the Vernacular Press." Who would have anticipated such a sentiment from such a quarter? Of course there was an outburst of protest from many, but there is the fact, that the opinion was expressed by one the remainder of whose discourse was cordially heard. Since Mill's Essay on Liberty came into notice, it seems to be the opinion of Englishmen that a man may say what he like and be accountable to God only. This would mean that while we may not dispose of a Government of any of its property, we may deprive it of the confidence of the people, to the extent to which our words may reach. The fact is that before sedition breaks out in overt act, the greater part of the mischief may be done by prejudicing the public against the Government. The vernacular papers simply adopt the idea of liberty that they find dominant in the English Press, and can hardly go beyond much that finds expression in home papers regarding the home government. It seems to us that there is something absurd in the breadth given to this word liberty. The barrier between it and license is quite broken down. We certainly do not approve of a censorship such as exists in Russia, where the Government is censor and gaoler in one. But we do not see why disloyalty in speech should be disregarded, or why Government should not avail itself of its power to prosecute those who use mutinous language. We are well aware of the difficulties connected with any direct effort of Government to elevate the tone of the Press. In a constitutionally-governed country, every man is free to judge of the proceedings of the authorities, and to give expression to them, and the most effectual way of repressing license of speech, is when it is done by public sentiment. We do not know of any more seditious language used by the vernacular papers in India, than is used by socialists and anarchists in England and America, and it is in these countries especially that we would like to see some repression put upon license of speech.

—THE *Bombay Catholic Examiner* reports progress in the R. C. China Mission. In 1886 there were 483,403 Catholics in China; in 1887 there were 494,552, an increase of more than 11,000. We remember reading of a society to save the Chinese, by clandestine baptism of infants, without the knowledge of the parents. This could be done by lay persons, servants and the like. A few drops of water and a whispered sentence, and lo! the child had passed from

death unto life. We do not know if these are included in the returns. Looking at the matter from their point of view, we know not why they should not be. The increase reported in India is not so great as that in China; in 1886, India possessed 1,185,142 Catholics, and 1,189,988 in 1887, a little less than 5,000 increase. In Burmah, Cambodia, Siam, Cochin, China and Tonkin, however, there was a falling off of more than 42,000. Taking all Asia from India to Japan inclusive, there is a decrease reported.

—WHEN the Pope received the massive basin and ewer of gold, the gift of Her Majesty the Queen-Empress, "he with evident pleasure remarked that they would serve for his Jubilee Mass." We can hardly think that such a disposition was contemplated by Her Majesty.

—WHITTIER the poet celebrated his 80th birthday on the 17th of December last. His songs helped forward the cause of negro emancipation in America. He may be called the laureate of the United States, in that he has the confidence and affection of such numbers. What he has written has not been for the praise of man. In the first half of his life his uncompromising Abolitionism brought upon him wrathful opposition. He is spoken of as the nursing father of poets. He has been a Quaker all his life.

—THE descendants of God's ancient people in India will be interested in the following extract from a Jewish paper in America, entitled the *Hebrew Journal*, concerning Jesus of Nazareth:—

"Finding then corruption and decay spreading in the whole Gentile world like a canker, not a sound moral sense left except in little Judea, and that smothered under a fearful egotism, the Master³ preached to Jew and heathen, to rich and poor, to the learned and the ignorant, doctrines of self-denial and the glories of the heavenly Jerusalem, where contrition and repentance with love for neighbors, were to be the means of securing everlasting life, not birth, not wealth, nor worldly wisdom; promulgating among all men—the poor slave or the proud philosophers—lofty moral aims, attacking vice and superstition, offering universal salvation to all, bond or free, so that the miserable slave with this hope became possessed at once with a treasure compared with which gold was dross."

"The Jews of that time, full of the conceit of their own goodness, and contempt for the Gentile's wickedness, expecting, too, a warrior Saviour, rejected him; but what if he came now? when we can appreciate, understand, and rightly value all the sweetness, usefulness, nobility and elevation of his teachings."

The Jews formerly were more bitter against Jesus than the Mahomedans are. Now that they are beginning to lay aside their prejudice they begin to see that in all their history there is no name so ennobling to the seed of Abraham as that of Jesus. The great difficulty in receiving him is that it involves the recognition of their utter

failure as a nation to whom a high stewardship was entrusted. Let them humble themselves beneath the mighty hand of God and God will highly exalt them.

—WHAT a manufacturer who loves his neighbour as himself can do, is shown in an account of what Mr. John Grubb Richardson, has done at Bessbrook in Ireland, that appears in the *Christian* of Dec. 30. Mr. Richardson is a linen-manufacturer, owning an estate of 6,000 acres in County Armagh, on a portion of which he and his partners established a linen factory employing some 4,000 men, women and children, constituting a kind of colony there, and the chief peculiarity of this settlement is the exclusion of intoxicating drink. There is no public-house and in consequence there is neither prison nor police nor paupers nor pawnshop. This is in Ireland, and it plainly shows what it is that causes the wretchedness of so many portions of Ireland. Mr. Richardson is a Quaker, and is we understand an uncle of the Rev. Mr. Grubb, who has been visiting us as a missionary of the C. M. S. Some £70,000 a year are distributed among the operatives of Bessbrook, but it does not go to enrich the brewer and the publican.

Mr. Richardson has erected pretty and suitable homes for his workers, and no Court is needed to reduce rack rents. There they live in comfort and independence. Every house has its garden, so that there is plenty for the men to do during the leisure hours. For winter evenings there is a Library Institute, with its reading, lecture, and recreation rooms. There is a dispensary, supported by a common sick fund, to which all contribute their quota. There are excellent schools, supported also by a small general tax, in proportion to the size of the family. There is a savings bank, the depositors in which receive four per cent. interest; some of these have placed there goodly sums to meet the calls of the inevitable rainy day. No sort of favouritism is shown in matters of religious creed; for there are five places of worship—Episcopal, Presbyterian, Wesleyan, Society of Friends, and Roman Catholic. All these are supported by their congregation without the aid of any crutch from the State. Like an enlightened and benevolent autocrat, Mr. Richardson is no slave to modern notions of political and social economy; for he restricts competition in the trades of the town so that all may have a fair chance of a decent livelihood. A fine grey granite quarry on the estate gives employment to many men who cannot work in the mills.

Amid so much of a saddening character that greets us in the papers about socialists, communists, anarchists, oppressive landlordism, unfaithful tenantry and the ravages of drink, it is refreshing to read of an instance like this where capital is made the expression of Christian love. We are reminded of a somewhat similar settlement in England established by Mr. Titus Salt, and there are others we believe in America. Some years ago, in a letter to Mr. Gladstone, Mr. Richardson used this language:—

I am firmly convinced that if the Ministry had done their first work, and had braved the opposition of the spirit trade, they would have had greater blessing on their labours for Ireland as well as England. It is a well-known fact that not a meeting for rapine and murder takes place in Ireland at which whisky does not play a prominent part, and that our poor countrymen would be incapable of committing the outrages which have taken place without the stimulus of whisky. It is well known, too, that the amount drunk in whisky and beer at least equalled the rental

paid during the last three years, and we have proof that where least rent was paid most whisky was sold.

—Our readers will doubtless be interested in the following extract from a private letter, from a friend in England:—

"Dear Bishop Taylor I saw a little of, a few years ago, before he left for Africa. He and Richard Morgan (of Morgan & Scott) and Robert Paton and myself lunched together at the Young Men's Christian Association Restaurant, a few days before he left. I asked him whether he had funds enough and he said he had "none," but the Lord could provide in His own time." He had several missionaries with him about to start for the Congo, like himself. I offered my services to assist him during the remainder of the day. We took a cab, and I drove him to several places, far and near. At one place he kept me waiting for some little time, and then called me in, and introduced me to his friend a merchant, who had just received a telegram from abroad, from a Christian lady, asking him to place £500 at the disposal of Bishop Taylor! He trusted in the Lord; and the Lord failed him not!

"I then took him to the American minister's house, and finally to Blackheath, where he spent an hour in the family of his old dear friend at Madras, General Guddard, and a short time in giving his blessing to my dear children."

—THE Mahomedan Educational Convention at Lucknow, held at the same time that the National Association was sitting in Madras, has brought out the feeling of the Mahomedan population of North India towards the educated Bengalees. They prefer to see the administration of the country in the hands of Europeans, rather than to see it in the hands of Hindoos. Sir Syed Ahmed spoke with a rhetoric more remarkable for its force than for its suavity. He seems to have carried the meeting with him in his rather contemptuous protest against the admission of Bengalees to a larger share of the Government. We are not sure that the Mahomedans of the lower provinces will sympathize with these views. If they are generally entertained by Mussalmans in India, the result will be a check to that particular line of progress which has been revealing itself of late. We deprecate the harshness with which Sir Syed has spoken of his fellow-subjects, and the disposition to extol the sword and to glory in the military prowess of his ancestors. If this spirit should possess the Mahomedans generally, the result would be that the Government would be obliged to be slow in advancing either party to prominent posts. Loyalty to Government will demand that our Native brethren respect the officials of Government whether Hindoos or Mahomedans, Englishmen or Eurasians.

—THE University Report, submitted at Convocation, has been published and we gather from it some particulars about the recent examinations. No less than 3,012 went up for matriculation, of whom only 799, little more than one quarter, passed. But some explanation of this appears when we find that more than half of the candidates, 1,553 went up from private tutors, of whom only 95 or one-sixteenth passed. Deducting these we find that about half of those who went up from schools were successful. The Free General Assembly's Institution passed 13 out of 40; Surat Mission High School, 12 out of 21; St. Mary's

School, 11 out of 12; St. Xavier's, 21 out of 33, Belgam Mission High School 9 out of 22, Scottish High School 4 out of 9, Ahmedabad Mission High School 3 out of 14, General Assembly's 2 out of 7, Ahmednagar Mission High School, 2 out of 10, Money Institution, 1 out of 9, Kurrachee Mission High School, 1 out of 2, and ten other Christian Schools sent up from 1 to 4 each passing all. For the Previous Examination the Free General Assembly's Institution passed 16 out of 73, St. Xavier's, 20 out of 66. For B. A. 1st Examination the Free General Assembly's College 17 out of 46, St. Xavier's, 15 out of 44; 2nd Examination the Free General Assembly's 10 out of 15, St. Xavier's 17 out of 26.

—We take the following from a letter of "Theophila," New York, Dec. 8th:—

"It is a great comfort to us to know that you are not depressed in heart by your present trial; but have even a happy feeling of thankfulness. God may see fit to heal your fractured bone: who knows? But if not, there will be surely some spiritual compensation."

"Did you ever think of the vine as a symbol of suffering? I found this thought in a hospital sermon of Ugo Bassi. As Christians, we belong to the true vine, Christ. Men do not deal tenderly with the vine which is to produce grapes. It is tied to a stake. Its flower has no beauty and is disregarded. The branches are drawn and twisted mercilessly. They are cut off. The ultimate end is the fruit. Ease and beauty are sacrificed to it."

This sermon was preached to the sick in a hospital at Rome, and was translated into English verse by some Eleanor King who heard it. It is now published in a pamphlet form. It presents in a strong and [to me] new form, the need and blessing of sickness. Of all earthly ills, it comes straightest from God's hand, and brings Him nearest. The pleasures which we receive from men and women, nature, books, fix our thought upon the intermediate object rather than upon God. But in the pain of flesh and nerves, we can readily recognize Him who created the body, and through it disciplines the soul. Ugo Bassi believed that through this class of sufferings, patience can best have its perfect work. He makes no allusion to retributive suffering hereafter. On this earth, men suffer that they may submit to God, and by Him be prepared for endless happiness with Him after death. Although a priest of the Romish Church, he condemned ascetic, self-imposed suffering.

"You may remember that this Ugo Bassi was with Garibaldi in 1848, and was shot as a prisoner in 1849, by the Austrians. In 1832 or 1833, when he heard that the cholera was raging in Palermo, he hastened thither, to aid the sick in the hospitals."

"Mrs. S. has given me 'Word Studies in the New Testament,' by her pastor, Dr. Vincent. I am delighted to get it. It is a study of the exact meaning of prominent words in the Greek Testament. In the preface, the author says:—

"This work aims to put the reader of the English Bible nearer to the stand-point of the Greek scholar, by opening to him the native force of the separate words of the New Testament in their lexical sense, their etymology, their history, their inflection, and the peculiarities of their usage by different evangelists and apostles." A list is given of authors consulted in the formation of the work, amounting to about 150 titles of books."

—It is certainly not very edifying to read the account of an interview between Sullivan the prize-fighter and the Prince of Wales, an interview sought not by the former but by His Royal Highness, who in

the course of conversation told Sullivan that he felt as if he had known him many years. We rejoice that H. M. the Queen Empress has such good health. Here is Sullivan's testimony to the fair-appearing after the interview:—

"He is a nice, sociable fellow," said the slogger, "with splendid manners, and, taking into consideration all that he has had to fight against in the way of family, a splendid, good, all-round man. He is the sort of a man you like to meet anywhere, and at any time, and introduce your family to."

The words "all that he has had to fight against in his family" refer perhaps to the home religious influence.

—THE Rev. L. S. Gates and family, of the American Marathi Mission, arrived on the 14th after an absence of less than two years in America. They have left for Sholapore.

—In addition to the account in the last *Guardian* of the N. H. Conference Session, another correspondent favours us with the following:—

"After the reading of the memoirs of Mrs. Joel and Miss Nickerson, (who breathed her last on her return to America in the Gulf of Aden,) very tender and touching references were made by Dr. Johnson, and the Rev. Mr. Neild to the latter: they spoke of her sterling Christian qualities and her supreme devotion to her Master's will. Miss Rowe's account of her last moments, and the funeral service, made such an impression, that many eyes young and old were suffused with tears, and the realities of heaven and eternity were, in a sense made more real to her surviving friends who were present. 'Blessed are the dead, who die in the Lord.'"

—THE Rev. Wm. Clarkson, formerly of the Irish Presbyterian Mission, Guzarat, now resides in Tunbridge Wells, England. Though many years have gone by since he left India, his interest in the work is undiminished. We have been favoured by him with the Reminiscences that may be found in another column.

THE RECENT SUNDAY-SCHOOL CONVENTION AT CAWNPORE.

Two very profitable days were put in, in discussing the questions that would naturally come up in such a convention. The number of delegates present, was not large, but represented a number of missions and denominations. The questions most thoroughly discussed were the method of collecting children and conducting Sunday schools among non-Christians—Sunday school literature—the efficient training of Christian children—Sunday schools and medical missions—and Sunday schools and music. The discussion of these matters was animated and profitable.

A Committee was appointed to revise and amend the Constitution of the India Sunday School Union, so as to make the Union more effective in accomplishing its aim. For the future, an attempt will be made to hold a Convention each year in some one of the Presidencies or Provinces so as to awaken a great interest in Sunday school work in all parts of India. A general convention for all India will be held at least once in three years, at which time office bearers for the Union will be elected for a following term. The office bearers are to be an executive committee to carry out the plans and wishes of the Union mentioned. They were instructed to secure if possible a man from India or abroad to give his entire time to Sunday school work by travelling through the country, holding conven-

tions, lecturing, planning for literature and appliances, and if possible conducting a journal. The executive committee is to secure such a man and his salary as early as possible. The election for officers for the present term resulted in appointing Rev. Dr. Husband as President, as Vice-Presidents Revs. Tracy (Presbyterian) and Jones (Baptist); Secretary Rev. Dr. Scott; Treasurer Rev. C. P. Hard. These are the executive committee. At the closing session a practical illustration was given by Rev. J. E. Scott of the utility of the magic lantern in drawing and instructing the children. Altogether the convention was a success. Different missions should seek to form auxiliary unions, and carry forward the great work. The advantages of such union are sympathy, co-operation, instruction, mutual help. Missions or individuals wishing to join the Union can correspond with the Secretary, Rev. T. J. Scott, Bareilly, N. W. P. The proceedings of this convention will be issued in pamphlet, in a few weeks. As only 50 copies will be published those who have not already subscribed should apply to Rev. A. J. Maxwell, Mission Press, Lucknow.

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NOTICES OF BOOKS AND REPORTS.

THE *Indian Evangelical Review*, January, 1888. Contents: 1. Incarnations of Vishnu; Rev. T. Evans.—2. The Scriptures in many Languages.—3. National Church of India; S. Sathianathan, A. M.—4. Hidayat-ul-Mumtazin; Rev. Dr. Wherry.—5. Child Marriage; Mrs. Mansell, Lucknow.—6. Santal Folk-Tales; Rev. A. Campbell.—7. Upper Burma as a Mission-field; Rev. J. A. Colbeck.—8. International Missionary Union; Rev. Dr. Phillips.—9. Notices of Books.—10. Intelligence. Mr. Evans' paper on incarnations closes with the following Lessons:—

First.—In the idea of Hindu incarnations, we have a full acknowledgment of the fact that the many ills and evils of earth can only be remedied by the interposition of God in the flesh.

Secondly.—The purposes for which the Indian Vishnu is said to have become incarnate are surely quite unworthy of the true God; while in most cases the objects in view are not only puerile and preposterous, but wicked and wanton to the last degree.

Thirdly.—How very conspicuous we see here that the great object seems to be to exalt and honor the Brahmins. To show that all other terrestrial creatures are treated as nothing if they stand in their way, and that they can always command the help of Vishnu to punish or destroy those who dare in any case oppose their proud pretensions.

Fourthly.—In most cases Vishnu is said to come down to earth not to save but to destroy. Yea, and in some cases to destroy those who were devout and devoted to religious exercises. But if they thereby became obstacles to Brahminical power or pride, they were swept away, and that generally by trickery and fraud utterly unworthy of honest dealings.

Fifthly.—What a strong contrast we have in these so-called incarnations of Vishnu to the holy life, the merciful deeds, the God-like compassion, the heavenly teachings, the self-denying sufferings, and the vicarious death of Him who is indeed "God manifested in the flesh, and the only begotten of the Father full of grace and truth."

The second article has a catalogue of the Bible in 160 languages shown at the Calcutta International Exhibition of 1883. Dr. Wherry's article is of great value. He shows by the Koran that Mahomed recognized the existence of uncorrupted copies of

the Jewish and Christian Scriptures in his day, and that Mahomedans are bound also to recognize them. We have a number of codices of the S.S. written centuries before the Koran. Dr. Wherry goes further, maintaining that the Koran nowhere teaches that the Old and New Testaments were corrupted or interpolated. This paper should be published separately and it might be well to translate it into Urdu. Mrs. Dr. Mansell's article on Child-Marriage is of very high importance. During a residence of many years, she has treated nearly a lakh of women, and is exceptionally competent to speak on this subject. It is painful to read some portions of this paper, but the horrible practices mentioned will not cease till they are publicly spoken of and that loudly. There is in India a conspiracy of silence with regard to the atrocities connected with Infant Marriage, and we are thankful to Dr. Mansell for giving her testimony. We hope to make room for this paper in our columns. Every Hindoo should read it. It is not necessary to suppose that the evils indicated are always present; the melancholy thing is that the system favours them. There is much that is interesting in this number.

Missionary Review of the World, January, 1888. Edited by Dr. Sherwood and Dr. Pierson, Funk and Wagnall, New York and London. The *Missionary Review*, so ably and successfully edited by the late Rev. R. S. Wilder for ten years, has merged into the publication we are now noticing. A memorial notice of Mr. Wilder and his portrait are here presented, with an editorial on the Literature of Missions, one on Missionary Problems in India. There is a Biography of Moffat, and besides other articles there is a large amount of information under the head of Organized Missionary Work; also under that of Correspondence and General Intelligence. This number (80pp.) closes with Statistics of the World's Missions and Notes on Current Topics. It is evident that the promoters of this *Review* propose to spare no pains to make it correspond with the title. It is handsomely printed. In the article Missionary Problems in India, the Rev. E. A. Lawrence is quoted to the following effect:—

"It is difficult and painful to express my disappointment with most features of mission operations in the Presidency cities of India. The educational work, indeed, is excellent; in some cases, unequalled. The Christian College in Madras, at the head of which is Dr. Miller of the Scotch Presbyterian Church, may well rank as the best institution of learning in India. But other forms of work languish. Not only that: in many cases the fat school-kine have swallowed up the lean evangelistic kine, and there is an actual famine of God's preached Word for the heathen. One great reason for this neglect of important branches of work, one explanation of the weakness or restlessness of the native churches in the cities, and of the fact that in the three where so many societies concentrate there is but one native church which is strictly self-supporting—the Congregational Church in Bombay—is to be found in the rivalries and confusions of sectarianism."

With reference to the "one great reason" mentioned, a wrong impression may be conveyed. Sectarianism means exclusivism, and this is found among the Ritualist, High-

Church people and some of the Plymouth Brethren, but the great body of missionaries see eye to eye and gladly co-operate in evangelistic work. Doubtless the better observance of the new commandment and of the prayer in John 17 would tell more powerfully on the masses than our present labours. The faith which overcomes the world needs to be exercised.

The Literary Album. January, 1888. Vol. I. No. 1. Bombay. This monthly claims to be "a journal of scientific, political, philosophical, religious and social literature." The Album proposes to do with monthly and other periodicals devoted to literature and to science what *Public Opinion* in England and the *Voice of India* in this country, do with dailies and weeklies. Among the extracted articles in this number we have from *Nineteenth Century*, The Nerve-Rest Cure; from *Cassell's Family Magazine*, Education of Women and Thrift of the Working Classes; from the *Platonist*, the Macrocosm and Microcosm; from the *Theosophist*, the Allegory of the Zoroastrian Cosmogony; besides others; and some original articles. The writer of Macrocosm and Microcosm says that all forces are but modifications of one force, which is God, and to realize this is to be at one with God. He quotes the words of our Lord, "I and my Father are one," and says:—

For the Microcosm to relate himself consciously to the Macrocosm as he can do by reason of the oneness of essence, oneness of law, wisdom and will that permeates the Great Being, is all that is necessary to obtain that peace that passeth understanding. All sacred writings, all system of scientific thought, all philosophy is at once set forth clearly, repeatedly, and in almost every varied form of expression to him who thus clearly comprehends his relation to this ONE FORCE, ONE BEING, although appearing temporarily in a divided form and shape. But if the individual mind is one with the Universal Mind, he does not require to go out of himself to ascertain any truth, because everything that exists is a manifestation of the Universal Mind, himself included.

This is pantheism. Speaking of the law of good and evil, he says:—

It manifests itself throughout all the Kingdoms of life forms, from the mineral to man and has its origin in the quality of God as positive and negative or Male and Female principle; seen in the gases, ethers, minerals, vegetables and animals, as well as in man to produce or create sex with its multiplicity of life manifestations. This dual action or force is operative in the imperceptibly small to the immensely large. It pervades and embraces and holds together the whole of the universe.

We confess that we turn with great relief from this to the Gospel of Christ. The work is eclectic, but as is so often the case, the eclectic has foregone conclusions of his own, according to which he makes the selections. This Magazine (40 pp. Ripon Printing Press. Subscription Rs. 3.) is well got up as regards the printing and general appearance.

"*Sumant*." No. 1. This is a Marathi 4 pp. weekly, printed at Karwar, edited by a Native Christian, and treating specially of matters relating to Native Christians. He speaks of his elder brother, the *Dnyanodaya*, in favourable terms, but as it is under missionary influence, thinks there is need of

an independent journal. We have yet to learn that the Native Christians have any better friends or better advisers than the missionaries. The *Sumant* is lithographed. There are articles under the following headings: Objects; Protestant Native Christians; Conduct of Christian Young Men; Conduct of Christian Young Women; Volunteer Corps; Orphanages, &c.

We are favoured with the following: *Indian Purity Trumpet*, Dec. Hindu Marriage Question. *Theological Reformer*, Oct. *Evangelical Christendom*, Jan. *On Guard*, Jan. Life and Life-work of Behramji M. Malabari. *Messenger of Truth*, Tamil.

INTERNATIONAL BIBLE STUDY.

January 22, 1888.—,—Matt 15: 21-31.

See last Guardian.

January 29.—,—Matt. 16: 13-28.

Commit verses 15-17.

GOLDEN TEXT: "Whosoever therefore shall confess me before men, him will I confess also before my Father who is in heaven." Matt. 10: 32.

IN the district of Cæsarea Philippi, Jesus asked his disciples "Whom do men say that I, the Son of Man, am." Jesus had not commissioned his disciples to proclaim him as the Messiah. He spoke of himself as the Son of Man, for the very reason that he was unwilling to be proclaimed Son of God, because it (the former) was a title that said nothing about his dignity and function which he wished men to learn of themselves by what they saw in him rather than by any assertion of his claims. On this occasion he asks his disciples what opinions they had heard expressed in their intercourse with men. He knew that men would be more likely to say what was in their minds, in conversation with his disciples than with himself. They replied that they had heard different opinions expressed. Some said, He must be John the Baptist. Some called him Elijah, some Jeremiah, some identified him with another of the ancient prophets. They did not venture to think that a contemporary of theirs could rise higher than to the level of the grand old prophets whom their fathers had been permitted to see. He then asked his disciples what their own opinion was. Simon was ready with the answer, Thou art the Christ, the son of the living God. He hesitated not to maintain that Jesus was the promised Messiah, the One designated in Isaiah 61; the Son of God to whom unlimited supremacy is promised in the 2nd Psalm. Jesus said to him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed (unveiled, apokalupsé,) it unto thee, but my Father who is in heaven. The discovery was not the result of any enquiries and discussions among men, nor of his own speculations; it was not intuitional. God himself had enabled him to perceive—notwithstanding very much that he could not account for in the proceedings of Jesus,—that Jesus was the Christ. There was very much that conflicted with the notion generally entertained of the Messiah. Why does Jesus spend his time in Galilee and the neighbourhood? Why does he not take up his abode in Jerusalem? Why does he not

put forth his power in such a way as to awe Herod and Pilate and the Sanhedrim? No matter; Peter sees enough in Jesus to convince him that he is the Messiah. By faith he apprehends the truth; by faith he is enabled to confess it. Without this faith, the riches of Christ's mission cannot be communicated to any. Blessed therefore is the believer. Jesus proceeds: I say also unto thee, Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. The word for rock is *petra*. The Church of Christ is built upon Christ, as we learn from many places. The reference then would here be to the faith by which Jesus is recognized as the Christ and received as the Son of God, the Saviour. As for Peter he was at this time unstable enough, and the very next thing recorded of him elicits a terrible reproof which seemed to ascribe to Peter affinity with the powers of hell. But the name Peter was given prophetically and shows what he was to become by the fashioning of the Spirit. In the 2nd chapter of the 1st Epistle of Peter the apostle gladly identifies himself with all believers, living stones, built upon Christ himself. In the Acts of the Apostles we find that Peter was privileged to open the kingdom of God to all believers, first to the Jews on the Day of Pentecost when he declared Christ's salvation to be available to all that believed, and afterwards to the Gentiles when he preached to a company of them in the house of Cornelius, and the Spirit of God accompanied his word to them. Then was fulfilled the word of Jesus to Peter, I will give thee the keys of the kingdom of heaven. He opened the Kingdom of God, the new Dispensation, to the Jews and to the Gentiles. If any one insists upon applying personally to Peter, the previous words, "Upon this rock I will build my church," the only application of the words must be to those two events of Acts 2 and 10. We learn from Ephesians that the Church of Christ is built upon the foundation of the apostles and prophets; not upon one apostle, but upon the whole word of God. But let us see what more Jesus said to Peter at this time: Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. In Matt. 18: 18, Christ addresses these very words to all the apostles. They belong to them all; for it fell to them to declare the laws and ordinances of the Church of the New Dispensation. Jesus himself in his teaching set forth the great principles by which his disciples were to be governed, but after his ascension, the establishment of the church began to be and it was for the inspired apostles to determine concerning such questions as circumcision, the Lord's day, temple-worship, ministry and the like. And our Lord here gives to all an assurance that the apostles would be infallibly guided in these matters, so that the man of God of every generation should have in the Scriptures all things needed for his perfection.

He charged his disciples not to tell men that he was the Christ. Had he been a pretender to tell men that would have been their chief commission.

He now began to speak to them very pointedly about what he was to suffer in Jerusalem, at the hands of the elders, priests and scribes; how he was even to be killed

and raised the third day. Then Peter took him (aside, perhaps) and began to rebuke him, saying, Be it far from thee Lord; this shall not be unto thee. The rendering would rather be, Spare thyself, Lord. Jesus turned and said unto Peter, "Get thee behind me Satan; thou art an offence (a stumbling block) unto me: for thou savourest not the things that be of God, but those that be of men." The Spirit of God spoke in Peter before; Satan now speaks in him. To put any impediment in the way of a believer's obedience, is Satanic; in the case of one of the least of those who believe on Jesus, the doom pronounced on the hinderer is awful. Alas, how many, savouring what is called comfort and safety, think they show their friendship by coming in between an earnest man and his duty. Peter little knew how much depended on the death of Jesus; but he certainly knew better than to supplement Christ's wisdom with his.

Jesus went on to say to his disciples, If any one will come after me, let him deny himself and take up his cross and follow me. That is, let him expect to be treated as I am to be. To shrink from following Christ, because of threatened death, is to lose one's life in the worst sense of the word; to be willing to face that death, is to find true life, even pleasures for evermore at the right hand of God. What if a man gain the whole world, and die in that very hour; is there profit in this? Can anything counter-balance life, which includes the senses and perceptions by which we apprehend and possess? The Son of man goes now to Calvary, but he shall come again from heaven with an angelic retinue and in the glory of the Father, and men shall be blessed or blasted according as they have served him or not. He closes with a solemn asseveration that some were then present who before tasting death, should see the Son of man coming in his Kingdom. This may refer to the Transfiguration scene, (see 2 Peter 1) or to the Day of Pentecost.

The Bombay Guardian.

SATURDAY, JANUARY 21, 1888.

LET GOD BE TRUE.

MEN do not think it, many Christians do not think it, nevertheless it is a fact that all that God asks of us is to let Him be true, and that all his controversy with us is that we will not let Him be true. To let God be true, is faith; and the highest faith is just the recognition of his perfect truth. The beloved apostle says, He that believeth not God hath made him a liar, because he believeth not the testimony that God has given of his Son. God offers us life in Christ, and life includes pardon for sin, deliverance from our self-nature which is sinward, reconciliation with himself, promises, heirship, blessedness; to accept of these, to claim, to appropriate these is to let God be true. A woman was carrying herrings through a street at the East end of London; a gentleman paid her the price of what was in her basket and told her to take them and go through the street offering them for nothing. People looked and laughed but nobody took; they showed that they did not believe her. And so when people hear

the Gospel faithfully preached, hear the glad tidings of life, pardon, peace, happiness in Christ, they let it alone and thus show plainly that they do not credit God with being true. Until men accept the Gospel they make God a liar; they show they do not believe it to be glad tidings. They are persuaded that there is something to pay that they cannot afford to pay; they have to renounce freedom, joy, comfort, honour, and they do not believe that they will be compensated for the loss of these. God says, "Wherefore do ye spend money for that which profiteth not, and your labour for that which satisfieth not," and they think it is the voice of a merchant trying to persuade them to buy his inferior and costly goods. What is this but unbelief? Buy of me gold tried in the fire, he says; and the only price is that you should give up your false money that is without the King's image and superscription and that perishes with the using; yet you hold on tenaciously to your false coin, showing that you do not believe Christ. Come, follow me, he says; I am mightier than all that may oppose you. Surely, if you believed this, you would cast in your lot with him. He would have you lay up your treasure in heaven, where alone it is safe and ever available for you, but you decline the invitation; you prefer an earthly bank, and thus make it evident that God is not reliable, God is not true. You have more faith in man's promises than in those of God. He says, If any man lack wisdom, let him ask of God who giveth to all liberally and upbraideth not. But you do not ask him for it; you are content with your own wisdom, your own idea of what should be done, and you shrink from the thought of committing yourself and your destinies to the direction of God. You do not care to have such a Pilot at the helm. You believe that Christ came into the world and died and ascended up on high, and you think that some day it may be well to see what He can do for you; what does this show but that you think yourself now better off without him. You are not letting God be true. You cannot trust yourself in his hands, though those hands were pierced for you.

You are a Christian, according to the modern conception; yet you do not expect that Christ will purify you unto himself, will save you from all sin, will cleanse you from all unrighteousness. He can do it under certain circumstances, when you are beyond the reach of temptation, the assaults of Satan, the presence of an ungodly world; he can do it under specially favourable circumstances; but not while you are in the world. What is that but unbelief? You dwarf Christ; you make him less than your foes; you eulogize his enemies; you cheat him out of victory. "He that is born of God doth not commit sin," says the same beloved disciple, "for his seed remaineth in him." What is this seed? It is the word of God, instinct with the Spirit of God. This word is said to be quick, living. It does not remain dormant within you. The Spirit of God is omnipresent, but when Jesus says that the Spirit of truth shall remain in his disciples, it is evident that He remains active, efficient in them. Then, they cannot sin, because they are led by the divine Spirit, the omnipresent Spirit who

certainly will give his sanction to no sin. His presence is the pledge of victory. This is the victory which evercometh the world—making it as though we were not in the world, but in the world beyond,—even our faith. If we do not believe that the Spirit of God within us is mightier than the forces against, we dishonour him and limit him. The apostle makes it the condition of sonship that we should recognize this sin-subduer within us. He that is born of God doth not commit sin, for his seed remaineth in him. Alas! it is to be feared that very many who claim to be the sons of God, are not letting God be true. God says that there is none good save One, that is God himself; to be good we must have his goodness, his righteousness; we must live by the faith of the Son of God who loved us and gave himself for us. When we go into bankruptcy as far as our own goodness, our own power to keep the laws of God, our own ability to overcome temptation, are concerned, then we are ready to recognize the sufficiency of Christ for all the demands of our being, for all the requirements of God, for all the power and astuteness of the enemy. So far as we have observed, the failure of Christians is first in respect to total depravity, by which we mean their absolute inability to please God by strength or wisdom of their own. We are complete in Christ, but this cannot be while there is a shred of self-trust within us.

CLOSE OF THE SPECIAL MISSION IN W. INDIA.

ON Wednesday evening, at the Girgaum Mission Church, there was an overflowing audience to hear the last public addresses in Bombay of the Rev. Mr. Grubb and Colonel Oldham, leaving by the steamer for Ceylon yesterday. Both on Sunday evening and on Wednesday evening many came who could find no room and had to return. On Wednesday the Church was full more than half an hour before the time fixed for the commencement. This will give some idea of the impression made by these servants of the Lord. Since the days of Mr. (now Bishop Taylor) there has not been we think so fruitful a mission as this. At Nassick, Aurangabad and Ahmednuggur they had large meetings of Native Christians, addressed through an interpreter, and also of English-speaking Natives. We believe that the Native Christians of this Presidency have been very much quickened, and many of them have made discoveries of the fulness of Christ far beyond what they had previously apprehended. Here in Bombay we feel that we have had a refreshing from on high; the Lord has come very near to us; there is a great desire not only on the part of young converts but of old converts to be lights in the world, holding forth the word of life, and they are waiting upon God for manifestation of the Spirit in converting power, sealing their testimony. Perhaps the most conspicuous feature in Mr. Grubb's preaching, well seconded by his colleague, is the account he makes, and seeks to have others make, of the Scriptures. The hearer is made to realize that the Gospel in the wisdom of God and the power of God to salvation. This leads us to hope that this revival

will not die out, through the withdrawal of those who have been used in bringing it about. Mr. Grubb's converts will, we trust, prove to be men and women of the Book, knowing how to find in the Scriptures the nourishment of the new life imparted to them. They know their dependence on Christ and his all-sufficiency, and will, we trust, so be looking to him as to grow in grace and in the knowledge of Him who was made *sin* for them that they might be made the righteousness of God in Him.

Arriving Nov. 15th and leaving Jan. 20th, they have been unceasingly engaged in preaching and labouring with souls. We believe that Mr. Grubb has given 180 Gospel addresses in the two months spent in *Western India*, and his colleagues has not come much short of this. It has been a great joy to many in Western India to see again Colonel Oldham after an absence of seven years, and many will pray no doubt that the Lord may send him again among us to testify the Gospel of the grace of God.

On Wednesday evening Mr. Grubb announced as the subject of this his final discourse, the words "Take heed," dwelling successively on many passages containing the words, in the Gospels, Epistles, Psalms, &c. We may indicate some of these:

Luke 21: 34: *Take heed to yourselves*, lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, and so that day come upon you unawares. These words were addressed to disciples. Christians are exhorted to take heed to themselves; that they may not be drawn into habits of self-indulgence, with liability to excess. Many are proof against these grosser forms of unfaithfulness, who are insensibly brought under the power of the cares of this life, a state incompatible with true faith in Christ.

1 Tim. 4: 15: *Take heed unto thyself*, Paul's words to his beloved Timothy. Take heed unto thyself and unto the doctrine, or, (R. V.) to thy teaching. Continue in these things, against all the efforts of the adversary and of the world to dislodge thee. Happy are they who know the treachery of their own heart, and realize the necessity of maintaining an unfaltering dependence on Christ, and of keeping themselves in the love of God, as the branch abides in the vine. "In so doing," adds Paul, "thou shalt save both thyself and them that hear thee." The word of life saves us who embrace it and those who find it in us.

1 Tim. 4: 1: "The Spirit saith expressly, that in the latter times, (an express message for these days,) some shall fall away from the faith, *giving heed* to seducing spirits and doctrines of devils (demons)." One of the most prominent features of the day we live in is the Spiritualism that has had such vogue in Europe and America, the clairvoyance, the dealing with familiar spirits, so strongly condemned in the Old Testament, including the Theosophy that has sprung up in this country. All this is a departing from the faith of Christ. A true faith in Christ is utterly incompatible with these things.

"Wherewith shall a young man cleanse his way? By *taking heed* thereto according to thy word." Conforming his walk in all things to the word of God.

One of the passages cited and applied with great power, was Deut. 22: 8: "When thou buildest a new house, thou shalt make

a battlement for thy roof, that thou bring not blood upon thine house if any man fall from thence." We are to guard against injury that may happen unto others, through negligence in our example. You may say, I am not light-headed, I have my wits about me. I can walk on the flat roof of my house without any danger of losing my balance, I need no parapet. Well and good, but others may walk there who do need one, and in consequence of there being none, they fall over and may perhaps be killed. The responsibility will be at your door. We are so to walk as that it may be *safe for others* to imitate us. Application of this important principle was made—among other things—to the matter of total abstinence. He would have all put up this parapet. He would have all give up intoxicants. And while giving up these they might as well throw in the pipe, the cheroot.

He would have all remember to do as the working party of Nehemiah who built the wall of Jerusalem, in the presence of the enemy, and carried each his weapon for conflict in one hand while with the other he used his trowel. "We made our prayer unto our God, and set a watch against them day and night."

After Mr. Grubb had concluded, Colonel Oldham followed with a hortatory address, upon the words, "Awake, thou that sleepest, and arise from the dead and Christ shall shine upon thee." After the doxology and blessing, most of the congregation left. A few remained and had a parting season of prayer and testimony, many testifying to the blessing received in connection with this meeting.

THE BENGAL METHODIST CONFERENCE.

The Bengal Methodist Conference met for its 1st session in the spacious M. E. Church building in Dhurrumtollah Street, Calcutta, at 10-30 a. m., on Friday, the 13th instant. The Rev. J. E. Scott, of the North India Conference, conducted the opening devotional exercises; the 13th chapter of 1st Corinthians being read. Rev. Oldham, Scott and Osborne led in prayer: Rev. D. Osborne, P. E. of Mussoorie District, was elected President of the Conference, by ballot.

The following preachers answered to the call of the Roll: Hard, Morton, McCoy, Oldham, Webb, Blewitt, Vardon, Gilruth, Plomer, Jeffries, Thoburn (Junior), DeSouza, Osborne, Newhouse, Meik, Miller, Tindale, Creamer, Long and Busby.

Dr. McCoy was elected Secretary by ballot and Newhouse and Meik were elected by him and approved by that Conference to the following offices: Assistant Secretary and Statistical Secretary. Representatives from the N. I. Conference, the Rev. J. E. Scott and Miss English, were formally introduced, also Rev. J. E. Robinson, delegate from South India Conference, Dr. Rudisill of the Madras District. Dr. and Mrs. J. S. Stone of Bombay, Rev. Mr. Byers of Asensole, Rev. Mr. Fieldbrave, Native minister, N. I. Conference, fraternal delegate Miss Files, new arrival from America for the Girls' High School, Calcutta, Mr. Koepsel of the Lal Bazaar Seamen's Mission, Mr. Batsen (a Dane by birth) of the Coffee Rooms Hastings, Mr. Mulligen, Principal of the Philander Smith's Institution, Mussoorie, Mr. T. Wright, Local Preacher, Ajmere Circuit, Mr. Konklin of Tounghoo, applicant for admission into Conference. Paul Singh, Catechist of the Ajmere Circuit, was admitted on trial. Dr. J. M. Thoburn, now

in America, was elected Delegate to the approaching General Conference, with Rev. Dennis Osborne, alternate. Mr. Konklin presided over the Lay Electoral Conference. Mr. Laidlaw of Calcutta was elected delegate with Miss Thoburn alternate.

The fraternal delegate of the N. I. Conference, when called upon to state the method of procedure adopted by his Conference with regard to taking Native workers into Conference connection, said substantially that the Conference exercised the greatest possible caution, and before a man was admitted into the Annual Conference he was first well tried and tested in a District Conference.

The N. I. Conference courses of study in the vernacular, as prescribed in its Manual, were almost unanimously adopted by the Conference.

A very cheering letter from Dr. Thoburn, America, was read. He has already sent out 34 missionaries, and hopes to bring the number up to 50 before the year is out, when, I understand, he contemplates returning to India.

The Conference sermon was preached last night by the Rev. C. P. Hard, M. A. Isaiah ch. vi. and verse 8 being his text. It is the first time since my first acquaintance with Bro. Hard in 1875 I have had the pleasure of hearing him read a sermon: his reading was with fire and force. As the sermon is a mass of valuable statistics and information regarding Church matters, I had strongly advised its publication and incorporation with the Conference minutes. But Dr. McCoy's (editor of the *Indian Witness*) having declared an intention of publishing portions of the sermon in his paper induced me to withdraw my motion for its publication. The congregation of last night was very fair but could not compare with the overwhelming attendance on Sabbath eves.

On Saturday night a most blessed and interesting service was held: speeches from 6 preachers from different points of the work in our 3 Conferences, were highly enjoyed by an attentive audience. Our beloved brother, Oldham, narrated the wonderful way in which the work had been started and organized in Singapore: he said there were over 140 Chinese boys in his Day-school, of whom 14 were boarders, and spoke of the great confidence the Chinamen had in him. Dr. Rudisill of the Madras District gave a most spirited and impressive account of the Zenana work in Madras under Miss Grace Stephens, and of the pioneering work that had been done by the Rev. S. P. Jacobs in that part of Hyderabad where hitherto no missionary had dared to enter and where a Day-school has been organized. Revs. J. E. Robinson, Long, and Newhouse spoke very appreciatively of the outlook of the work in Bombay, Poona, Rangoon, and Allahabad. On this memorable occasion several very suitable hymns were sung by the congregation, led by a most efficient choir. The opening prayer was offered by Mr. Jeffries.

Sunday, the 15th instant, was a memorable day. Dr. Stone of Bombay had charge of the English Sunday-school of 185 children at 7 a. m. His sermon was from the 46th Psalm, verse 5: "God is in the midst of her; she shall not be moved; God shall help her and that right early." Almost his entire discourse was a retrospective view of the work in Calcutta and other parts of India with touching references to the achievements of the Gospel in France, China and Africa: he spoke impressively on the following points: (1) God's presence with the Church; (2) God's readiness to help the Church; (3) God's willingness to help the Church *now*. There was no need, he said, to wait for 10 days as the Church of old had to, and that God would help right early. He further remarked that when Mr. Alfred Dyer, Editor of the *Sentinel* a paper on the social purity movement, who had been on a visit to India, was interrogated as to how he purposed dealing with the great

and terrible problem before him, humbly replied that the Shepherd putteth forth his sheep and goeth before them. The whole discourse was plain, interesting, consolatory and instructive and very appropriate when we keep in view the fact of the early departure of the Doctor for his home in America.

The communion service was presided over by the Rev. J. E. Robinson: his helpers Revs. Hard, Rudisill, Newhouse and Jeffries administered the elements to nearly 140 communicants. The great day of the Feast had come. Jesus! blessed Jesus! how precious to His believer!

At 2 p. m. Miss Isabella Leonard, Holiness Evangelist, conducted a holiness meeting with satisfactory results; about 20 souls going forward as seekers.

At 6-30 p. m. the Rev. Dennis Osborne preached a grand and impressive sermon from the 8th verse of the 1st chapter of the 1st epistle of Peter: "Whom having not seen ye love." The sermon was replete with grand word-pictures. The preacher waxed eloquent as he proceeded in his discourse. How he spoke of his Saviour! Glorious Master, we bow at thy feet and crown thee Lord of all. The congregation of nearly a thousand strong listened most attentively to the words of the preacher. At the close of the service a testimony and prayer-meeting was conducted. About 50 testimonies rolled up to the Saviour's praise: 1 backslider was reclaimed and two sinners saved.

Yours in Christ.

THOMAS E. F. MORTON.

Calcutta, }
16th January. }

REMINISCENCES BY AN INDIAN MISSIONARY OF 1839.

Gungarām, Evangelist of Gujarat.

HE was born and brought up in the very Nazareth of Gujarat—the outskirts of Hindu civilization—the extreme remove from the centres of Brahminical teaching. No one looking at that wild region, and those as wild people, would have imagined that there should arise thence one who should have a large share in the work of evangelization.

In his journeys on business he had picked up the songs and hymns current among the several devotees and their followers. Some were subversive of idolatry; others of the distinctions of caste. Some enforced the vanity of idols, futility of asceticism, the falsehood of the incarnations. Some urged sincerity of worship and need of righteousness. Some directed to a retribution to come. One Poet expatiated on "the Word." Brief were these poetic snatches of the music of a higher sphere; but they opened the mind of Gungarām to receive the truth of God.

They scattered prejudices and superstitions: they cleared the jungle of the mind of the tangled roots and herbage which would have hardened the soil against the seed of the Kingdom of God. The consequence was, that when the good seed had sprung up, we were relieved from the necessity of disabusing his mind from current errors and fantasies. He saw and grasped the Truth without having to lose much of error.

He first of all received a tract on Christianity distributed by a Missionary of the L. M. S. This directed his religious thought. He went on business to Baroda capital of the Guicowar's dominions, when he heard a native reading from a shop window a Christian book. Of all places was this place unlikely to hold a witness to the truth of God. . . . The darkness there is more intense, the corruption more foul, the opposing influences more potent than in any ordinary city.

Yet here was he to hear from a living man the oracles of God. With mind still further

awakened he went to the British Camp, introduced himself to one or more English Christians, and procured a New Testament. This he read till some light shone into his mind. With the little knowledge he possessed, he began to read from the Scriptures and to teach the people of his own and adjacent villages. He soon resolved to find out a missionary, who should instruct him more fully. He came to us at Surat. The impressions received led to a more decisive faith. He asked for baptism. We (the missionaries) though favourably impressed by his intelligence and sincerity suspected that he was an opium eater. On asking him he candidly replied "yes." We then urged him to give it up and promised to baptize him if he did so. He went back to his village. On reaching home he gave up opium, once for all. The result was that a serious illness ensued. His mother thought his death was imminent, and taking a piece of opium in her fingers said to him, "My son, you are dying, take this opium and it will save your life." Gungarām put away her hand and said in words ever memorable as expressing the highest moral courage, and the intensest firmness of resolve; "Mother, if I die, I die, but I will not take opium; the missionaries told me they would not baptize me if I continued the use of opium." He recovered, came to Surat and was baptized. Then commenced a career, the issues of which still abide. As soon as he believed, he was ready to work without any watching, waiting time. He became a faithful, persevering, efficient evangelist. His name became a household word to believers, his life a holy example to them, his testimony an instrument of conviction and conversion to the people of Gujarat. In the blessed spiritual work which took place in the region on the banks of the Mahi, Gungarām had his full share. By his hopefulness he encouraged the missionary, assisted him in his preachings all the day long, conversed with, drew out, and strengthened inquirers, comforted and encouraged believers. Into the hours of the night, and sometimes into the morning's dawn, did he pursue his labours: his zeal was marred by no extravagance but was calm and rational. Its fruits abide to this day. His name might be inscribed as one of the founders of the Mission. His preaching may be briefly summed up.

1. He was a thorough believer in the evil of man's nature. He had learned it from no theology, but from his own consciousness and observation. I have frequently heard him after a pause in his address wherein he seemed to cast a glance into the interior of the heart, say, "*Man, man is very evil.*" The tone and sigh and measured words indicated an oppressive sense of human depravity.

2. Untouched by the pantheistic spirit, and freed from the sophistical metaphysics of Brahminism, he set forth God as Creator, Ruler and Providence. His faith might be summed up in the words "He that built all things is God." One of his favorite statements was "You cannot water one single plot of your land without continuous irrigation from the well. God in a moment waters and softens the whole earth." Nor was he unmindful of setting forth God as the present and final Judge.

3. Again, he impressed on his hearers the love of Christ and described His sacrificial Death: appealing to his own experience as attesting the virtue of that atoning blood. "I was like yourselves, wicked" said he, "but Christ has made me free. I was troubled in conscience, but God applied the precious blood of Christ to my heart and gave me peace."

4. He also claimed for himself the possession of a brotherly love as distinguished from the hatred or indifference which characterized him as a natural man. All this teaching and preaching was not the result of any methodic teaching from us. His mind appropriated what he heard us preach, what

he found in the Scriptures and what the Spirit originated in his own consciousness.

5. It was interesting to see the skilful readiness with which he answered objectors, and exposed the vanities of the people's creed and customs. The following is a specimen:—

We had a large congregation on the banks of a beautiful, spacious reservoir of water. A young man came forward and said, "Ah I know all about this Christian religion. I live in Bombay and have learned the English language and know the English Sahibs. I know all about Christianity. You need not attend to it. It is all vanity." Gungarām coolly said, "Hark do you hear these frogs croaking—they are in the bottom of the reservoir half buried in the mud. Yet they are talking and pretending they know all about the reservoir in which they live. But what do they know about the length and breadth and cleanness of the water! So my young friend may know, as he says, something of the outer forms of English life, but what does he know of the wisdom and goodness and purity of the religion of Christ?" The young man was silenced, the people gave assent.

(To be continued.)

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

SIR.—It would appear that I took quite a theoretical view of the position of the Editor of *Culture* in my last communication to you published in the *Guardian* of the 14th instant; and that, as a matter of fact, he has, in spite of his bad logic and strong antipathy to the distinctive doctrines of Christianity, acted, during his long connection with the Missionary Institution, with perfect integrity, giving no cause whatsoever to his employers for any apprehension from him.

A READER OF CULTURE.

NOTICES.

FREE CHURCH.—ESPLANADE.

Pastor—Rev. John Forgan.

Sabbath Services, 11 a. m. and 6 p. m.

AMBROLI FREE CHURCH.

GIRGAUM BACK ROAD.—English Service, 7-30 a. m. Marathi Service, 4 p. m.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR, JAIL ROAD.—Rev. Tukaram Nathuji, Pastor. Sabbath School at 9 A. M. Preaching service at 4 p. m. Both in Marathi.

BAPTIST CHURCH.—BELLASIS ROAD.

(Opposite the Byculla Club.)

Pastor—Rev. William Bell, M. A.

Sabbath Services, 11 a. m. and 6 p. m.

MAZAGON M. E. CHURCH.—WARI BUNDER.

SUNDAY SCHOOL and Bible-classes, 9-45 a. m. Mr. M. T. Carroll will preach in the morning at 11, and the Rev. Geo. Bowen in the evening at 6.

CHILDREN'S SCRIPTURE UNION.

THE first meeting of this year will be held this evening, at the Lodge, Girgaum, at 5. All children and young people are invited to come and to bring their Bibles with them.—JOHN H. MACDONALD, Honorary Secretary.

BOMBAY YOUNG MEN'S CHRISTIAN ASSOCIATION

A MEETING of the General Committee of the Association will be held at 5-30 p. m., on Tuesday next, the 24th instant.—ALFRED A. BICE, Honorary Secretary.

SEAMEN'S REST.—PRINCE'S DOCK.

SERVICES every evening in the week except Wednesday, at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this Mission-work. Spare papers, suitable for distribution, are solicited.

METHODIST EPISCOPAL CHURCH.

APOLLO ST., FORT.—Rev. E. F. Frease, Pastor. Sunday-school, 9-30 a. m. Morning Service 11 a. m. Evening Service, 6 p. m. Prayer-meeting and Bible reading, Wednesday, 8 p. m.

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a. m. and 6 p. m. Prayer-meeting, Tuesday, 7-30 p. m. Preaching, Thursday, 7-30 p. m. Sunday-school, 9-30 a. m.

MAZAGON—Church services: Sundays, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Frere Road, Moody Bay, 3 p. m.

WESLEYAN METHODIST CHURCH.

Sunday, January 22nd, 1888.

Colaba—Causeway, 11 a. m. Mr. W. Lane, 6 p. m. Mr. J. Staples. Sunday-school, 4-30 p. m.

Byculla—Next to Victoria Gardens, 11 a. m.

Mr. H. A. Geyer, 6 p. m. Mr. W. S. Shaw. Sunday-school, 4-30 p. m.

Parel—Elphinstone Road, 9 a. m. Mr. J. Staples, 6 p. m. Mr. A. Gibson.

Sunday-school 4-30 p. m.

Cordial invitation to all.

Epitome of News.**SATURDAY, JANUARY 14.**

—*Bombay Gazette*: Hakim Mahomed Banker Ali, a Justice of the Peace, died at his house at Chinchpoo, on Wednesday night, at the advanced age of 93 years. He originally came from Nagpore, where he and his ancestors had been physicians to a former king of that place, and he was acknowledged by his colleagues as a master of Oriental Medical Science. As he could not treat, on account of his old age, the large number of patients who daily thronged his residence, he purchased a house and established a charitable dispensary at Null Bazaar under the name of the Kaisar-i-Hind Hospital. He was also instrumental in establishing an Oriental Medical School.

MONDAY, JANUARY 16.

—The Maharajah of Bhurtpore offers 9 lakhs to the Viceroy.

—*Bombay Gazette*; Calcutta, 15: The Ballygunge steeplechases yesterday resulted in a fatal accident. In the Suburban Cup, two and half miles, Dan Ryan riding C. Moore's horse, Black Angel, fell at the third jump, broke his neck and died in half an hour. Elliott, riding Shamrock, also fell, breaking his collar bone.

—The Government of India has sanctioned the transfer of the Office of the Commissary-General from Bombay to Poona, on the understanding that the move on this occasion will be permanent and final.

—Report of the Bank of Bombay: "No loss has been incurred in the transaction of the bank's ordinary business, but the directors regret to say that the Inspector of Branches,

when lately visiting the Kurrachee Agency, discovered a deficiency of Rs. 75,000 in the cash balance. Mr. James Grant, until then Agent there, has since been tried on a charge of criminal breach of trust, and found guilty. The directors will have to provide for a loss of about Rs. 25,000 in respect of the deficiency."

—Sir Madava Row has been offered, and has declined, a seat on the Supreme Legislative Council.

—Latest advices show that the Indian Midland Railway will be opened as far as Jhansi on the 1st February, from which date, the Great Indian Peninsula Railway will hand over the working of the Bhopal State line to the Indian Midland.

—*Overland Mail*; Dec. 30: An Exchange Company's telegram from Paris, of Dec. 23, says:—Another decoration scandal case, in which M. Wilson is said to be implicated, is being inquired into by the examining judge. M. Wilson has been examined at great length. Three men, named Dubreuil, Hebert, and Rebaudrau, who were acting as agents, were arrested after the examination. They were engaged to obtain the Legion of Honour through M. Wilson's influence.

The last of the Janissaries has just died at Serajevo—a man named Zeli Baba, aged 102. When the Janissaries were massacred in 1826, by order of the Sultan Mahmoud II., Zeli Baba escaped and took refuge in Russia. He subsequently retired to Serajevo, and was earning his living there as a schoolmaster when the Austrians took possession of the country. He was a man of great abilities, and published a book of Persian poems, which are much read in the East.

The *Times*' correspondent at Rome writes on Dec. 26:—The news that the Negus refuses the overtures of peace proposed by the English mission gives great satisfaction here, as no peace would be satisfactory which did not establish Italian military prestige. I am assured that the Negus has sent agents to Europe for the purchase of arms of all descriptions, and it is here believed that any negotiations into which he might enter would be devised for gaining time, and that a military solution of the difficulty is indispensable.

The *Liverpool Journal of Commerce* says:—It is stated that one of the most startling and important inventions of the day with regard to the propelling of steam vessels is now under consideration. Should it prove successful, and meet the expectations of the inventors, it will entirely revolutionise the steamer service of this country. We understand that one eminent firm of engineers have offered 100,000*l.* for the patent.

Letters of administration have been granted of the personal estate of her Highness Bamba the Maharanee Dhuleep Singh, who died intestate on Sept. 18, at No. 53, Holland Park, being the wife of the Maharajah Dhuleep Singh. The value of the personality of the Maharanee has been declared at 2,001*l.* 15*s.* 7*d.* by Prince Albert Victor Dhuleep Singh, the administrator, administration having been renounced by the Maharajah.

The British Special Mission to the Pope presented on Dec. 26 the gift of her Majesty. The Mission was introduced with the due ceremonies by the English Chamberlains (Clifford and Gressell). On receiving the massive basin and ewer of gold, copied from examples at Windsor, constituting the gift, the Pope with evident pleasure remarked that they would serve for his Jubilee Mass. The basin, which, like the ewer, is of *repousse* work, engraved by Elkington, bears on the central boss the inscription, "To his Holiness Pope Leo XIII., from Victoria R. I., 1888."

Writing from Paris on Dec. 27, the correspondent of the *Standard* says: From what occurred at the sitting of the Municipal Council last evening, it would appear more than doubtful that Mme. Boucicault's generous legacy of over ten million francs for the found-

ing of the hospital in Paris will be accepted by the Municipal Council. According to the stipulations of the will, the nurses of the new hospital must be Sisters of Mercy, but the Town Councilors indicated clearly at their last sitting that they intend to pursue relentlessly their campaign against the religious orders, and to drive them out of the few remaining hospitals where they still do good service. In this matter the Director of the Assistance Publique is in perfect accord with the Municipal Council.

TUESDAY, JANUARY 17.

—The woman, Rahju Hajeema, the wife of Beeput alias Salaabux Ismail, who together with her husband, was assaulted at their residence on the morning of the 25th ultimo, in a chawl at Cammateepoora, 7th street, has also died at the J. J. Hospital from the effects of the assault on Sunday night.

—There has been a violent outbreak of Cholera at Trichinopoly. Out of 1,260 attacked 1,030 died. The worst is thought to be over.

—There was a quarrel among some Mussalmans in a grog-shop and one of them lifted his stick to strike another, but the stick came in contact with a kerosene lamp which fell upon the man and set fire to his clothes. The others ran away and the poor man was so burned that he died of it. Two men were arrested and were fined, the one Rs. 50 and the other Rs. 20. It seems to us that the men were guilty of homicide in running away under the circumstances.

—The new decree of expulsion directed against the foreign Jews in Russia, which affects some 36,000, chiefly Austrians, is pressing with crushing effect upon rich and poor alike, but particularly upon the latter. All have received an intimation to wind up their affairs in the course of 1888, even the largest merchants and bankers having only received a year's grace in which to do so. As a consequence large numbers of failures are already reported, and very many more will naturally follow. The considerable banking firm of Sussmann, of Warsaw, already began to liquidate its affairs, and this general withdrawal of capital will not only injure those at whom the decree is aimed, but also many native Russian and foreign firms.

—*Christian*: Seventy-five per cent. is the gratifying decrease of juvenile crime in England, during the last fifteen years, according to Sir Thomas Chambers, the Recorder of London. Sunday and Ragged School Teachers have mainly contributed to this result, and they ought not to be forgotten Managers and Attendance Committees of Elementary Schools have worked in this direction with a self-denial and industry of which the country has hitherto taken very inadequate account.

—The President's Message to the U. S. Congress opens with these words: "You are confronted, at the threshold of your legislative duties, with a condition of the national finances which imperatively demands immediate and careful consideration."

"The amount of money annually exacted, through the operation of present laws, from the industries and necessities of the people, largely exceeds the sum necessary to meet the expenses of the Government."

"When we consider that the theory of our institutions guarantees to every citizen the full enjoyment of all the fruits of his industry and enterprise, with only such deduction as may be his share towards the careful and economical maintenance of the Government which protects him, it is plain that the exaction of more than this is indefensible extortion, and a culpable betrayal of American fairness and justice. This wrong inflicted upon those who bear the burden of national taxation, like other wrongs, multiplies a brood of evil consequences."

—*Independent*: Here is an item from our Catholic friends who imagine that Romanism

is just as decent in Mexico as it is in the United States. We quote from *El Pueblo*, of Oct. 13th, published in Chihuahua, the following item:

"Last Sunday a bull fight was given by amateurs for the purpose of devoting the receipts to the interior adornment of the parish church. The assemblage were pleased and satisfied; with reason, if some persons were bruised."

This series of performances has since been kept up on Sunday afternoons. The condition of the Church in Mexico would astonish our Catholics. A few months ago in Southern Mexico a bull ring was dedicated with religious ceremonies conducted by a priest. It is by no means an unknown thing for a Mexican priest to live openly with his mistress and his children about him in the residence near the church edifice.

—Same: Why are not the Saloon's murders punished? This last week the jury disagrees a second time in the case of a man believed to have killed Mr. Haddock in Sioux City. On the night of the Saloon's victory at Atlanta a company of drunken rioters turned on a young man named Hightower, standing at the door of his home, and asked him if he had voted wet or dry. He answered, "I was dry," whereupon one of them hurled a stone at him, struck him in the head and killed him. A crowd saw it and no man is arrested.

WEDNESDAY, JANUARY 18.

—*Truth* says: "I have reason to believe that startling and most cogent evidence, both of turf malpractices and of flagrant breaches of the laws of racing, especially those relating to the ownership of horses by jockeys, is in possession of the Stewards of the Jockey Club, whose thunderbolts are likely to descend in quite unsuspected quarters. I am informed that the riding licences of at least two 'fashionable' jockeys will be withdrawn, and that there is to be a wedding of the Newmarket trainers. It is well that the Stewards have at last really grasped the bottom of purification in order to clean their Augean stable."

—*Indian Witness*: The most important debate at the recent session of the North India Conference was upon the question of immediate baptism. The following resolution, introduced by Dr. T. J. Scott was adopted after thorough discussion: "Resolved that it is the sense of this Conference that the baptizing of adults without making provision for some recognized church relation is an irregularity not to be approved." Great care is necessary before baptism as well as afterwards. Some ministers declared in the debate that they could baptize more persons in one month than they had been able to baptize conscientiously during the entire year. Prevention is better than cure, and in some cases it is the only cure. We fear that indiscriminate baptisms have not been an unmixed blessing in many missions in India.

—Mr. E. S. Wenger, in the same, points out that Mission work among the Chinese is by no means neglected in Calcutta.

THURSDAY, JANUARY 19.

—The body of a Hindu girl, 9 years of age, was found in a well on the Esplanade. She had been stripped of her ornaments, valued Rs 24, and thrown in by parties unknown.

—An entertainment has been given to Mr. Mohsin Budrudin Tyabjee, the first Mahomedan who has entered the Civil Service in this Presidency.

—At the Convocation of the Calcutta University on Saturday two young ladies received the degree of B. A. and the warm congratulations of His Excellency the Viceroy. They were both trained at the Bethune Female School, Calcutta.

—In an alligator killed at Sirsa, no fewer than twenty-three pieces of jewellery of different descriptions were found. Among them were several massive wristlets and anklets,

mostly of silver, and a number of rings, all, of course belonging to women and children. The creature was twelve feet in length, weighed sixteen maunds, yielded a large supply of oil, and furnished a rich dinner for quite a hundred adjutants, who literally swarmed when the slaughter took place.

—The *Times of India* thus happily condenses the Administration Report of this Presidency for 1886-7: Ooming now to the ordinary features of administration, we find the gratifying record that the year 1886-87 was one of quiet prosperity and steady development of resources, no event happening to break the profound tranquillity of the province. Trade was generally in a most satisfactory condition, the only detracting feature being the failure of the wheat crop in the North-West Provinces and the Punjab, which caused the exports from Kurrachee to decline considerably. The work of railway extension made considerable progress, many new lines being surveyed in Kattywar, and the cotton-growing districts in the south of the Presidency being brought into direct communication with the fine port of Mormugao. Throughout the Presidency education made rapid strides, the growth of the aided school system and the increased attention paid to technical education being especially notable. Many useful public works were executed. The public health was excellent, and the almost entire absence of cholera and small-pox was a gratifying feature of the year. The agricultural season was favourable and the out-turn of crops generally good; in consequence the collection of the land revenue was accomplished with very little pressure. The income-tax was also recovered with ease and with few complaints. The prices of food-grains showed no increase, and the level of wages was well maintained. Altogether, the general features of the report are most unobtrusive, and unexciting, a circumstance which in reality proves the substantial progress achieved.

—The city of Haigen, north of Ningpo, which was submerged by the sea a thousand years ago, has lately been exposed to view, and a large number of vases, plates and other utensils of the Sung dynasty recovered.

—A lot more of pilgrims have been drowned. A Calcutta paper says: On Sunday afternoon a steamer, with three budgerows in tow, full of pilgrims, mostly women, from Saugor Island, was coming to the jetty and was swinging round, when one of the budgerows capsized. The serang, instead of offering assistance, cast her adrift. She was afterwards found under a pontoon of the Hooghly Bridge roofless. About thirty persons are supposed to have been drowned.

—*Subadh Patrika*: That English education in our schools and colleges, especially when it extends up to the B. A. Standard, shakes the belief of a Hindu in the Hinduism of the day in ninety-nine cases out of a hundred, is a fact that admits of no dispute. A good many of our educated men become atheists and a still larger number thoroughly indifferent in religious matters, while but a few preserve their religious instincts and feel the necessity of cultivating it. Most of the men belonging to this class have now organized religious bodies and the general name assumed by these bodies in our Presidency is *Prarthana Samaj* or 'Prayer-association.' The Re-actionists belong to the first two classes though all the members of those classes are not Re-actionists. Those of the third class who have not openly joined the *Prarthana Samaj* maintain an attitude of sympathy towards it; but the Re-actionists are uncompromising in their hostility to the religious movement. They do not care to see what the *Prarthana Samaj* is and how it has been developing and go on criticizing it. The Samajists ape Christianity, they are the enemies of Hinduism, Hindu Society and Hindu institutions, and their movement is thoroughly unsuited to the country. In so

speaking of it, the Re-actionists assume the garb of orthodox Hindus which they are not; and it is exactly because they are not that they in the same breath criticise the Samaj in quite the opposite spirit. The Samajists, they say, do not act what they preach; but in keeping with their assumed guise as orthodox Hindus they should welcome this non-action, if true. Again, they say that "the rocky soil of this nineteenth Century is unfitted for the growth of the plant of religion" and therefore the Samajists simply waste their time and energy which should be used in more useful work. Fancy one who calls himself an orthodox Hindu or at the most only a moderate reformer speaking of the nineteenth Century of European civilization as the nineteenth Century of India, and of Religion as a thing of the past. The sum and substance of all this is that the Re-actionists hate the religious movement and will run it down one way or another.

FRIDAY, JANUARY 20.

—Deaths last week, 416.

—Yenkuttee, arrested for the murder of the girl above-mentioned, has made the following confession: "On Monday I took the girl Hane to the Maidan (Esplanade) and there I removed the silver anklets, separating the links with my teeth. The girl had a sarree round her waist. I lowered her with it into a well. The next day I took the anklets to the house of one Gopal, and when the police questioned me I told them everything. I did not use a pie out of the anklets."

The police, on Wednesday night, recovered the silver anklets, which were found buried near a dust-bin at Cammateepoor.

—*Times of India*; Exchange:

Demand.	3months' sight.	1months' sight.	6months' sight.
s. d.	s. d.	s. d.	s. d.
Banks	1 5	1 5 1-16	1 5 3-32
Credits	...	1 5 3-16	...
Documents ...	...	1 5 7-32	...
French Paper.	...	1-81	...

Telegraphic Transfers.....Is. 4 31-32., ready.
Do. Is. 5d. forward.

—The *Str. Mongolia*, with English mails, left Aden for Bombay, Wednesday, midnight.

—The appointment of Rao Bahadur Mahadeo Govind Ranade, C.I.E., as a Special Judge, is gazetted, while Rao Bahadur Khunderao Chimanrao Bedarkar is appointed Judge of the High Court of Small Causes at Poona.

—It is calculated by the largest "Book-maker" of Australia that the sum of £20,000,000 is annually lost and won by betting in those colonies. This sum is nearly equal to the total annual revenues of all the Australasian colonies.

—*Kaukab-i-Hind*: After forty-five years spent in the ministry of the Methodist Episcopal Church, the father of the Editor of the *Kaukab*, Rev. A. Badley, on the 28th of November passed from labour to reward. He was one of the pioneer preachers in Indiana and afterwards in Iowa. He passed away triumphing in the consolations of the Gospel.

Selections.

HATRED.

EVERY human soul has a faculty for hatred as well as a faculty for love. And this faculty must find vent, or else the character will remain imperfect.

Love is attraction and hatred is repulsion. According to the constitution of the moral universe these two forces must co-exist as in the physical world, for we live in the midst of a vast dualism, a system implying oppositions and antagonisms, in which we are bound to take our part. And human perfection consists in the simultaneous and parallel development of these two forces in the soul: intensity of attraction and of repulsion. As much as we love God and good, so much must we hate evil. If we do not hate evil fiercely, furiously, with all the force of our nature, we cannot be loving God aright. Our love of God may be measured by this: the two forces must be equalised, if the balance of spiritual perfection is to be reached. As we grow in love we must grow in hate.

Spiritual growth consists of entering more and more into the Life of God, into the Mind of Christ. And this Life of God is Fire of Wrath as well as Fire of Love, and we must feel that Fire in both these activities. We have to share the anger, the antipathy of God, as well as the affection of God. "The Only-begotten Son Who is in the bosom of the Father, He hath declared the Father." He has revealed the character of God in Human Form, and in that Form He manifested the Love of God and also the hatred of God, both at their very utmost.

That glowing love for the Father, that perpetual return of His soul towards the Centre of Its Being from whom It perpetually proceeded, that unbroken communion with the Father, that zeal for the Will of the Father "which was the passion of His Life, those three and thirty years"—and that sweet yearning tenderness for man, that divine unutterable compassion, that self-identification in sympathy with all the woes that flesh is heir to—all these co-existed in the mind of Christ along with a white-heat of hatred such as never yet had been kindled in the mind of man. The Divine fires burned within that breast in all their double energy. "O ye that love the Lord, see that ye hate the thing that is evil!" He that loved the Lord supremely, He above all men hated the thing that was evil: He loved and hated alike with a Divine intensity, with the actual Love and Hatred of God Himself. He who breathed such tender invitations, consolations, absolutions, breathed also words of fire against the hypocrites, the generation of vipers, the proud and self-blinded leaders of the blind. The hands that worked loving miracles of mercy, lifted also the lash of torments, to scourge the sacrilegious and the covetous out of the temple courts. Terrible words issued from those lips so full of grace: Herod was a "fox;" a monster of cunning: the world was full of ravening "wolves," among whom the disciples were to go forth as sheep: full of "swine" before whom the pearls of truth must not be cast. "Ye fools and blind!" "An evil and adulterous generation!" "Ye are of your father the devil, and the works of your father ye will do!" "Get thee behind me Satan!" "Depart ye cursed into everlasting fire prepared for the Devil and his angels!"—such were some of the sayings of the Incarnate Love of God. Actions, utterances, which those who seek to emasculate that Character into an "Oriental Christ," destitute of everything but a weak tolerant benevolence, are fain to ignore or obscure, as scarcely to be fitted into their imagined scheme of human perfection!

We must hate evil then with all the hatred of God and Christ, with heart and soul and strength and mind: hate it in ourselves first and most of all, and strive to scourge it forth with holy vengeance: hate it secondly in those we love best, hate it yes, even in our dearest friends, jealous over them with a godly jealousy! No personal affection should blind us to evil: the love that tolerates sin in the loved one is no true love: for true love means a

passion for the perfection of the loved one, a desire that the Ideal of that soul should be reached—not merely a selfish desire to possess its affection, even at the cost of indulgence to its faults. A love that could not feel indignation would be a feeble unworthy love—mere fondness. Just in proportion to the depth of our love, will be our distress and indignation at the sins of those we love, sins whether against ourselves or others. This is the true copy of the Divine Love for "the Lord our God is a jealous God," and "whom He loveth He chasteneth, and scourgeth every son whom He receiveth." His love for man is not a mere fondness, a weak indulgence, careless of moral ends. He loves man with a view to his perfection, and often He "hedges up his path with thorns" and leads him "through fire and water," just because He loves him so much. The Old Testament is the history of the severe and terrible discipline by which God trained a stiff-necked and stubborn race into sanctity: and the severity of His sore judgments upon it was the measure of His love for it.

Many people of soft and indolent temperament decline to dwell upon this severe side of the Divine Character of all. They prefer to think of God merely as an ocean of tranquil sunshine, as simple Benevolence, not as Righteousness: as tolerant of all evil in His creatures, and unable to give way to indignation, or inflict punishment: too easy-going in fact to hate anything, even sin! They mould their own characters accordingly. Mere goodness, weak benevolence, horror of inflicting even salutary and necessary suffering, pliant passivity, supine tolerance of evil in self and others, all these indicate a flaw in the conception of God: they show that the mind has not got a firm grasp of the fact of His righteousness, and the malignity and hatefulness of sin. This weak softness is not health, it is a sign of disease. The antagonistic faculty of the soul is dormant, and consequently its development is one-sided and imperfect. We feel at once that there is a lack of moral tone and manly vigour in characters moulded by such a creed. There are many people who think they are loving God, who are yet deceiving themselves, because they are not hating evil. They may dwell much upon the sweetness of the Divine love, but without the counterpoise of its complementary truth, the conception becomes merely enervating: it leads to weak sentimentalism, to a limp and flaccid religiosity "without true religion."

Miscellany.

—*Independent*: No one who has attentively read the Epistles of the Apostles can fail to perceive that the writers thereof assume for themselves the inspiration of God, and hence that they are writing, not simply as men in the mere exercise of their own natural powers, but under the direction and by the authority of God himself, and that the words used by them are not "the words which man's wisdom teacheth, but which the Holy Ghost teacheth." This feature conspicuously characterizes their writings. And yet it is equally true that they were men, and not angels, having the peculiarities of men, existing in the relations of men, possessing the affections of men, thinking and reasoning as men, and as such differing from each other. Their purely human elements and their human differences appear in their writings, as well as their inspiration. No one, acquainted with the two authors, would mistake the style of Daniel Webster for that of Rufus Choate. And so no one familiar with Paul's epistles and those of Peter, James and John, can fail to observe the difference in the qualities that mark their authors as men. Paul's style is peculiar to himself, and so is that of Peter, or James, or John. We see this the moment that we pass from the one to the other. The conclusion is, not that they were not all equally inspired and equally

under the direction of God, but that inspiration does not interfere with, or displace, or suspend the natural operations of human elements existing in the man who is speaking or writing under its power. These elements are left to work freely and naturally. God does not re-cast them into one uniform mould, but without destroying them, guides them into the truth. The way to read the writings of an inspired man is to take them in the words he uses, and follow him right along the current of his thoughts as indicated by his words, not disputing his correctness, but seeking to put ourselves in his exact position, and mentally to see and to think just what he saw and thought when he used the words. This will give us the human side and divine side of inspiration at the same time. We shall see both together and neither to the disadvantage of the other. We shall hear God speak through a man, and see the man through whom he speaks. What is said will come to us impressed with the human elements of its medium, while these elements will be impressed with the authority of God.

TELEGRAPHIC NEWS.

San Remo, January, 12th: The latest news of the state of the Crown Prince is encouraging. His Royal Highness is progressing very favourably, and the swelling in the throat is rapidly disappearing.

St. Petersburg, 13th: In his report on the Budget for 1888, the Finance Minister states that the expenditure on War will be reduced in conformity with Russia's pacific policy.—His Majesty the Emperor William has quite recovered from his recent indisposition.

Cairo, 13th: Ras-Alula, with a strong force, has arrived at Ghinda and is making preparations to attack the Italian troops.

Sofia, 14th: Prince Ferdinand, when receiving his officers who came to offer their New Year's congratulations and good wishes, said that the course of events might soon force Bulgaria to defend her rights by an appeal to arms, and that then they should see that he was prepared to brave danger and even death for the country over which he had been called to rule.

Berlin, 14th: The Prussian Diet was opened to-day by the King in person.—In the speech from the Throne his Majesty said he anticipated the restoration and maintenance of the financial equilibrium, unless events, which could not be calculated upon, should occur to prevent it.—His Majesty's speech has been interpreted in an unfavourable sense, and has occasioned a depression on the Bourse.

Paris, 14th: It is stated here that the presence of Lord Randolph Churchill in Russia is leading M. Flourens to believe in the possibility of an *entente* existing between England, Russia, and France, and that he is now deeply engaged in deliberating on the means of bringing this about.

St. Petersburg, 15th: The *Journal de St. Petersburg*, commenting on the recently published Budget, says that the reductions in expenditure therein announced affirm Russia's pacific policy, and proceeds to express confidence in the preservation of a long peace.—King John is holding a conference with the Chiefs prior to ordering a general advance against the Italian forces.

London, 16th: Great excitement prevails in Dublin owing to an assertion made by Mr. Wilfrid Blunt that Mr. A. J. Balfour had declared to him, privately, in September last, that the method he intended to pursue, in order to suppress the Home Rule movement, was to imprison the leaders and subject them to rigorous treatment in jail, by which means he expected they would give in.—Mr. Balfour has given a formal denial to this statement.—Mr. J. D. Pyne, Member for West Waterford, who has been besieged for several weeks by the police

in his residence at Lismael Tower, under a warrant for his arrest, has managed to escape to England.

Rome, 16th: His Holiness the Pope, receiving the Irish clergy to-day, exhorted them to use their influence with their charges towards the restoration of quiet, to inculcate a respect for the law, and to prevail on them to abstain from acts of violence.

St Petersburg, 16th: His Majesty the Czar, when receiving to-day a deputation bringing the congratulation of the city of Moscow, said he firmly hopes the new year will be one of peace and prosperity.

Berlin, 16th: An Anti-Socialistic Bill has been introduced into the Reichsrath.—The Bill provides for the expatriation with deprivation of their rights as German citizens of all Socialists with the view to prevent the spread of their doctrines.

San Remo, 16th: The Crown Prince is suffering from a slight cold, and is keeping to the house for the present.

Berlin, 17th: It is generally believed in political circles here that the efforts being made by M. Flourens to bring about an Entente between France, Russia and England, will most certainly end in failure.

London, 17th: The trial has commenced of Mr. R. Graham and Mr. Burns, who were arrested for being concerned in the riots in Trafalgar Square on Sunday, 13th November.—The Currency Commission has resumed its meetings.—Mr. D. M. Barbour defers his departure for India until after the drafting of the Report of the Commission has been completed.—This is expected to be ready in a few weeks.

Cairo, 17th: News has been received that a body of 500 Friendlies and mounted troops surprised Osman Digma at Handoup, capturing his camp.—The rebels fled, but afterwards returned and succeeded in regaining the positions, their assailants retreating.—Colonel Kitchener and Major Macmurdoo, both received slight wounds in the encounter.

Berlin, 17th: The *Official Berlin Military Journal* refutes the statement of the *Invalide Russe*, giving certain statistics purporting to show that preparations for war are being made by Germany.

Vienna, 18th: The pacific assurance to which the Czar has lately been giving utterance do not meet with much credence here.

London, 18th: Sir Michael Hicks-Beach, speaking at Clifton, said that he was in favour of granting Local Self-Government to Ireland when order had been restored in that country, thus placing the Irish Members of Parliament on an equality with the Scotch Members as regards the settlement of local affairs.—He also said that he was quite willing to re-enter the Cabinet when he might be wanted there.

London, 19th: The body of Special Constables enrolled during the late Trafalgar Square riots has been dismissed, the authorities being of opinion that there is now no further occasion for their services.—Mr. Graham and Mr. Burns have been sentenced to six months' imprisonment on the ground of their having been members of an unlawful assembly.—They were both acquitted of the charge of rioting.—Mr. Lane, Member for East Cork, who was arrested on 8th January for inciting the people to intimidate the peaceably disposed, has been sentenced to one month's imprisonment.

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MANY people believe that Nature has somewhere a remedy for every disease. So many and so terrible are the ills of life, and so slight the pleasure we get as time flies past, that such a belief is the least faith we can show in a gracious and all-wise Providence. A few remedies—but, alas, how few!—have been found. Others, so far, lie hidden from human inquiry. Occasionally death follows

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Domestic Occurrences.

BIRTHS.

LOTLIKAR—January 16th, 1888, at Byculla, Bombay, the wife of the Rev. S. B. Lotlikar, (of the Church of England Mission, Poona,) of a daughter.

MULLIGAN—At P. S. Institute, Mullingar, Landour, on the 24th December, the wife of W. G. Y. Mulligan, (n'ee Taylor) of a daughter.

DEATHS.

EUINGTON,—On the 27th December, at Poona, of Phthisis, Charlotte Priscilla, the wife of W. Elington, Army Scripture Reader, aged 27 years and 9 months.

THOMAS—At Nagpore, on the morning of the 15th January, 1888, after a long and painful illness, Arthur Edward, eldest son of Mr A. Thomas, Accountant D. P. W.

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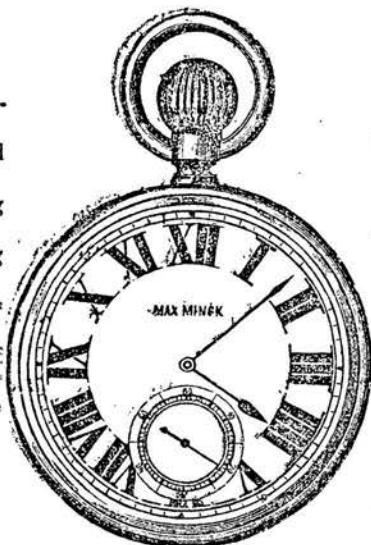
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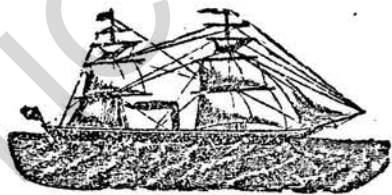
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(Scientific)—A first lesson in Botany; Stalagmites and Stalactites; Fermentation. (Biographical)—H. M. Stanley; (Religious)—Christ in the Temple, God's Word; Man's strength and weakness; Natural Religion. (Descriptive)—Melbourne in 1840 and 1887. (Temperance)—Alcohol and Insanity. (Missionary)—The Moravians. (Miscellaneous)—Finishing touches; Home after work; Four great empires; the usual directory of Missionary, Benevolent and Christian Educational Societies, Government Offices, Postal and Telegraph Guides, &c., &c., &c.

Those yet unacquainted with the Almanack may know something of its character, and the hearty way in which it has hitherto been received, from the following

OPINIONS OF THE PRESS.

The Bombay Christian Almanack. 1888. A very good picture of the Bombay Tract and Book Society's Depository greets us on the cover. It is enriched with many handsome pictures, such as Thunder Peak, Home after work, Cataract on the Congo, Finishing Touches, Christ in the Temple, &c. &c. There is a fine likeness of Stanley. There are some well selected religious articles, and some interesting scientific articles. There is a paper on Alcohol as affecting the brain, and one on the four great empires, and one on Education in India. Special pains have been taken with the statement of Missionary work in the presidency, and an attempt has been made to tabulate their returns. As this is a new departure some errors may have crept in. On the whole this will be a valuable presentation of Christian work in this Presidency. Much information, such as one wishes to have at hand, through the year, is here supplied. We congratulate the Secretary of the Society, the Caxton Press and all concerned, upon the felicitous combination of the ornamental and useful.—*Bombay Guardian.*

The Bombay Christian Almanack for 1888, is a compilation worthy of imitation in all parts of the Globe. The attempt in the present issue to tabulate the work of the Missionary Societies is in the right direction. Possibly it would enhance the value of next year's issue if a second table were given for the whole Continent.—*The Methodist Record.*

AMONGST the most acceptable gifts received at this time, outside of the expansive region of creature-comforts, must be reckoned sheet almanacks and calendars in book-form. * * * The Bombay Christian Almanack, published by the Bombay Tract and Book Society, holds its own in public estimation, and the modest price (eight annas) at which it may be had brings

it well within the reach of all who are likely to be interested in its contents. * * * —*Deccan Herald.*

1887.—The Tract and Book Society have issued their *Bombay Christian Almanack* for 1887. It is admirably got up in regard to Paper, printing and Illustrations, and the Literary matter is interesting and useful.—*Bombay Gazette*

1887.—We have received from the Bombay Tract and Book Society a copy of the *Bombay Christian Almanack* for the present year. The work contains a great deal of useful and interesting information, with reference, not only to missionary and other Religious organisations, but to secular affairs, and we have no doubt that it will be highly appreciated by the Public. A feature of the work is illustrations of sacred scenes. * * * There are also engravings of other kinds, such as a portrait of Lord Dufferin, a representation of the Great Mosque at Mecca, and the Aurora Borealis. The Almanack is well got up, and so far as we can judge from a cursory inspection, carefully revised.—*Times of India.*

1885.—The Bombay Tract Society publishes an interesting and beautiful Almanack, "*The Bombay Christian Almanack*" (As. 8) It is well printed and gives the usual and necessary information. It contains several full-page engravings and smaller illustrations, besides pleasantly written articles and extracts.—*Christian College Magazine, Madras.*

1884.—*The Bombay Christian Almanack.* We have been favoured with a copy of this excellent annual. It is most tastily and well gotten up by the Bombay Book and Tract Society, and sold at 8 annas. It is full of such information as people should have concerning the Bombay Presidency, and telegraphic tables.—*Indian Methodist Watchman.*

1883.—We have just received the *Bombay Christian Almanack* published by the

Bombay Tract Society, an indispensable guide to the names of the Missionaries and principal helpers of the different Missions, as well as to the many benevolent institutions and agencies in India. It is finely illustrated and contains a great variety of information.—*Bombay Guardian.*

1882.—*The Bombay Christian Almanack.*—"This is a nicely got up almanack, quarto size, containing 64 pages of useful information and many fine pictures. The frontispiece is a beautiful plate representing Eton College. It is published by the Bombay Tract and Book Society at the low price of eight annas, exclusive of postage."—*Progress.*

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But it must not be thought that the illustrations are the only excellent feature of the Almanack. It contains a mass of information concerning matters social, educational, political, and religious. In addition to these items we have many articles, some in prose and some in poetry, some original and some judiciously selected. We congratulate the compiler on the excellent way in which he has catered for the readers of almanack literature. And we ask, why cannot Calcutta follow the example of Bombay?"—*Star in the East.*

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